THE GOSPEL-PATTERN
For the Government of
GOSPEL-CHURCHES.
Together with
QUERIES
Made on the
ASSEMBLY-PROPOSITIONS
Presented to the High Court of
PARLIAMENT.

By the unworthiest of the Gospel-Ministers,
JOHN BRAYNE.

Rev. 10. 10. *I took the little book, &c.*

LONDON,
Printed for *George Whittington*, at the Blew-Anchor in *Cornhill* near the *Royall Exchange*, 1649.

To
His Excellencie the Lo: FAIRFAX,
GENERAL of the *Engliſh* Forces raiſed for Defence of the PARLIAMENT.

THere is nothing more obvious to Your Excellency; then that flattery and deceit are bred in the wombe of a deceiving and a deceived heart. Which detains me from ſaying much, leſt the world and You ſhould look on me as ſuch. Yet this I dare aſſert unto you, for encouragement, that You are the Angel *mentioned* Rev. 14. 16. *and none elſe is meant thereby but You. And that I deceive you n't, I give the world and you this ſigne: That the Angel mentioned* ver. 17. *ſhall in a few years* [*it may be in a year or two*] *ariſe in one of our next neighbour Dominions, who like a Son of Thunder ſhall ſo terrifie the Popiſh world, and bring ſuch a deſolation on thoſe deceived Nations, as hath not been ſince Man and Earth began to be.*

Our miſery, I hope, begins to draw to an end; one Woe more, and no more. The beginning of Gods return in mercy to us, will be a reſtoring the true Church-Eſtate *amongſt us, which ſhall be for the healing of the bruiſed Nations. Which, as a Balme moſt precious for this purpoſe, I make bold to preſent You with this ſmall enſuing* Form of Church-Government; *praying God to give you underſtanding and a right judgment, to diſcern the truth hereof; And that He preſerve you to, and bleſſe you for ever in himſelf, and his magnificent mercies.*

So prayes

Your ſervant in the Goſpel,

J. B.

To the READER.

I *Have added to the* Forme of Government *following, theſe* Queries *that follow on the* Aſſembly-Propoſitions; *which, with the* 3 Letters *of Goſpel-Advice, ſent them and printed, ſerve to take aſunder the whole* Presbyterian *Building. And if thou meaſure its dimenſions, they are not of the Goſpel-height, depth, length or breadth: And by comparing of them one with another, thou mayeſt the better judge of the ones ſoundneſſe, and the others unſoundneſſe. Which I ſhall pray God aſſiſt thee in, deſiring thee to paſſe by the faults in Printing And to expect the ſitting of the Judgement, and raiſing of thoſe Dead,* Rev. 20.4. *which immediately is to ſucceed as concerning the Church; which as a* door of hope *is opened to the Saints for* reſt: *which I ſhall deſire thou mayſt partake of, Reſting*

Thine in the Lord,

John Brayne.

THE Goſpel-Pattern for the Government of GOSPEL-CHURCHES.

ADAM, and in him his whole poſterity falling, God in Chriſt ordained the reſtauration of ſome few of his miſerable off-ſpring: For the accompliſhing whereof God inſtitutes a Miniſtery to preach repentance to men in their loſt eſtate; which *as many as are ordained to eternall life believe*, Act. 13.48. and ſo come to be *added to the Church*, Act 2.47.

This Miniſtery is a preparatory Miniſtery, *Mat.*3.3. preached to the world, *Act.* 26. 18. which is not pertaining to *Moſes* Miniſtery, *Mat.*11.13. nor is it of the Church or Kingdome-Miniſtery, *Mat.* 11. 11. It was to work on unbelievers only, *Luk.*3.5. and was exerciſed among unbelievers in Synagogues, *Act.*18.4. & 19.8,9. and differed from Church-Teaching anſwering to our Catechiſing, *Act.*8.30 31,34. And in the matter taught: as appears in the Epiſtle of *James*, written to men of the world; and the firſt Epiſtle of *John*, written to the children of God; with the other Epiſtle, whoſe Scripture name is κήρυξ *Preacher*, 2*Tim.*1.11. *Gal.*6 6. *Catechiſt. Rom.*2.18. κατηχούμενος, *Miniſters to the blind*,&c. who is ſaid κηρυττειν to preach, *ver.*21.

God having called his by the preparatory Miniſtery thus out of the world, did for the effecting of his purpoſe ordain holy Ordinances in which they ſhould enjoy communion with himſelf and a holy fellowſhip among themſelves, by which they may be kept holy to God here, and be made fit for eternall life hereafter.

which Society the Scriptures call ἐκκλησία a Church, in which as in another Ark, God saves his Elect from being destroyed with the world, 1 *Pet.*3.20,21.

This Church is, *A visible Society of Saints*, 1 *Cor.*1.2. *Rom.* 1.7. *Phil.*1.1. consisting of Infants, Youth, and Fathers, 1 *John* 2.13. *Joh.*21.16,17. who are drawn out of the world by the call of the Gospel, 2 *Cor.* 6.17. *Mat.* 13.47, 48. *Rev.* 18.4. and are joyned by spirituall bonds and tyes one to another, *Col.*2.19. *Act* 17.4. *Eph* 4.16. before Baptisme by a Profession of Faith, *Act.*8.36, 37 38 and Confession of sinnes, *Mat.*3.6. *Act.*2.38. And then Sacramentally joyned to Christ, by which they were said to be added to the Church, *Act.*2.41. Both of these are joyned together, 2 *Cor.*8.5. 1 *John* 1.3. And is conceived as a favour to those thus united. God gave the benefit of Church-fellowship to their posterity also, *Act* 2.39. 1 *Cor.* 7.14. who are called in the Scripture, Brethren, 1 *Cor.*16.20. *Ephes.*6.23. *Phil.*4 21. *Col.*4.15.

The Government of this Society God committed to his Son Jesus Christ, who for supply of his absence did ordain severall Offices to be committed to faithfull men, and to be imployed therein under Christ for the edification and government thereof untill he come, *Mat.*25.14. to the 19. *verse.*

These Officers in the Scripture are called either Teaching, or Ruling Elders, 1 *Tim.*5.15.

Teaching Elders are either such by whom the Scriptures came to be given to the Church, which are Apostles and Prophets only, whose Ministery (as *Moses* and the Prophets under that administration, *Luke* 16.29) is extraordinarily exercised in the Church, 1 *Cor.*5.4. *Ephes.*2.20. & 4.13. Or the ordinary Church-Ministery, who are only to teach the Word for the Churches edification to the end; which are Evangelists, Pastors, and Teachers, 1 *Cor.*12.28. where all besides Apostles and Prophets are called Teachers, and are of one equall number; which Teachers are nominally set down, *Ephes.* 4.11. to be Evangelists, &c.

The Preacher without, but especially the Teacher and Pastor within the Church, are Co-workers or helpers of the Evangelist in the Ministry, *Phil.*4.3. 2 *Cor.*8.23. *Rom.*16.21. *Col.*4 10,11.

whereby

whereby they are said to minister one to another, the one preparing men for the others society, 1 *Pet.* 4. 10. which is done in the exercising of severall gifts, given them by the Church to minister by, *Rom.* 12. 7, 8 1 *Pet.* 4. 10. 2 *Tim.* 1. 6. 1 *Cor.* 12. 4. They differ in the Ordinances they administer, 1 *Cor.* 12. 5. 1 *Cor.* 1. 17. 1 *Cor.* 3. 8. and in the doctrines they taught, 1 *Cor.* 12. 8. 1 *Cor.* 14. 6. *Rom.* 12. 6, 7, 8. their Ministry differed in operation, 1 *Cor.* 12. 6. *Eph.* 4. 12. *Col.* 2. 7. which are illustrated, 1 *Cor.* 14. 7, 8. in the Harp, Pipe and Trumpet, which are differing instruments, which are to give a distinction in sounds, that it may be known what is piped or harped, one of these was not to do that pertained to the others Ministry, *Acts* 10. 48. 1 *Cor.* 1. 17.

These all as a Church-Ordinance, are to be called for of the sick in time of sickness, who are to pray for them *James* 5. 14. 15. as to governe and to teach them in health.

At the administration of the Lords Supper, the whole Church under this threefold ministry, are to meet in one place and partake thereof together, 1 *Cor.* 11. 20. singing Psalmes, reading the word, *Col.* 2. 19. *Luk.* 4. 16. 1 *Thess.* 5. 27. collect for the poor, 1 *Cor.* 16. 1, 2.

As these assisted the Evangelists in the worke of Ministry, so are they to assist him also in Governement.

So that Governement is the proper worke of the whole Church-Ministry, and is not to be exercised but by them all, it being joyntly committed of Christ to them to rule, and the People commanded of God to obey them; so only, and nowhere otherwise, *Acts* 20. 28. 1 *Cor.* 4. 1. 1 *Tim.* 5. 17. 1 *Thess.* 5. 12. That Ecclesiasticall Governement pertaines to these only appears, *Heb.* 13. 7. they are to obey those only that have spoken the word to them, *ver.* 17. because they watch for their souls, and are to give accompt to God for them, who have as much committed to them to doe as can be done hereby, *Eph.* 4. 12, 14.

Hence an act of Church-Government, done by any other then

then these, is not done according to the Gospell; or if done by one without a meeting of all in a Confession is not to be judged Authoritative.

The Church may question the Rulers, when they do in Ministry or Government go against the Rule, *Acts* 11. 3, 4.

Ecclesiasticall Government consists chiefly in these things.

In the orderly doing of things, 1 *Cor.* 14. 33, 40. ordering the Saints lives, 1 *Thess.* 5. 14. 2 *Thess.* 3. 6. In the admitting of members, *Acts* 2. 41. *Matth.* 13. 30. *Acts* 17. 4. as members were fitted, to passe them from society to society, 2 *Cor.* 3. 18. Evangelically predicted, *Psal.* 84. 7. done by tryall of gifts, 1 *Cor.* 14. 31. Ordination of Ministers, 1 *Tim.* 4. 14. for preventing scandals *Matth.* 13. 41. *Rom.* 14. 13. among the members, 1 *Cor.* 12. 25. and 8. 9. and offending the world, *Col.* 4. 5. 1 *Cor.* 10. 32. to cast out the profane and heretical, *Matth.* 13. 41. 1 *Cor.* 5. 4, 5. 1 *Tim.* 1. 20. *Titus* 3. 10. to restore the humbled, 2 *Cor.* 2. 8. suspension from society 2 *Thess.* 3. 14. for a time who are to be accompted as brethren, but those are excommunicated as Heathens.

Ruling Elders had their severall charges committed to them for the right ordering of temporall things in the Church under Christ.

Deacons had their Election of the People, and Ordination by the Imposition of hands of the Presbytery, *Acts* 6. 3. who are to be in all compleat constituted Churches, seven for number, *ver.* 3. who were to distribute in each society the Saints contributions to their poore brethren, according to the nature of their severall necessities, compare *ver.* 1. and 3. two of which were for each Church-society and one to have respect to those of the Preachers meeting without the Church.

The helping Governour spoken of 1 *Cor.* 12. 28. *Rom.* 12. 8. his Ordination is of the Church without Imposition of hands by the Presbytery, 1 *Cor.* 6. 4. that that qualifieth him is his wisedome, *v.* 5. that for which he is ordained to be a Judge, *v.* 4. the things he is to judge of, are things of this life, small matters of wrong between brother and brother, and then whence this offi-

officer is to be, and that is set downe to be from among themselves a member of the same Church, *ver.* 5. whose authority is confirmed by Conclusions drawne from the greater to the lesse, *ver.* 2, 3. who are to be honoured in the Church and obeyed, 1 *Tim.* 5. 17.

Object. This Church-Magistracie serves to destroy the authority of the Civil Magistrate.

Resp. The Church-Magistrate is to be subject to the Civil Magistrate as to the higher Power, *Rom.* 13. 1. is not to rule by the command of the sword at all, but by the Word only, and so cannot prejudice that Authority: and was set up to prevent going to Law, 1 *Cor.* 6, 7. not before Heathens only, but any other: and is far lesse then what is granted ordinary Incorporations; when no Society deserves more ample freedoms under Magistracie then the Church, for whose sake God blesseth a people. It was a priviledge that the Church enjoyed under the Heathen Emperours, untill made waste in the desolations of the Church. Nor can the office be made void by any change of States, it being ordained by Divine institution, and so to be a part of the Churches perpetual Government, so that the Church cannot be rightly governed, whiles this Governour is not set up to govern by according to the mind of Christ in 1 Cor. 6. And were Churches to be collected in this Kingdom, as they shall, and ought to be; there is the same reason for them now that ever there was; and that Church-government that destroyeth this Church-governour, is not of God nor of the Gospel. Nor can there be produced out of all the Gospel any Institution or discovery of the Helping governours office but in this place; and it cannot be that a Governour belonging to the government of the Gospel, should not have authority from the Gospel to rule by, and Instructions how to do it, and how this authority should be conferred on him; which is of none, nor no where, but of this officer in this place, who hath his authority of God and not of man, and therefore may not be suppressed.

The way God had to set up this government, was by the Apostles called and sent of God to preach the Word, by which they made Disciples and gathered the believing Iewes into a Society according to the way aforesaid; which Church was called

led the Mother-church, where the Presbyterie of that Church did ordain holy and fit men for the Ministry, and did send them forth to gather other Churches in *Indea* and in the places thereabout, 1 Cor. 14. 36. The Apostle *Paul* and *Barnabas* with their other helpers, as in all the Epistles, did first set up the gospel-Churches in the chief cities of the Nations, who sent out thence to other cities of the same country in like manner, and to such other places as in those times would admit of the Gospel-government, which did thus continue untill Antichrist that *abomination of desolation* had destroyed the visible frame of the churches government in all the world.

Now God having ordained a resurrection of Churches to be under the Ministry of the seventh Angel who receives his trumpet from God, *Rev.* 8. 2. by which he comes to restore rightly the true Ministry into the Church, by whom a true Gospel-Church shall be erected, who shall be mother of many daughter Churches, which shall be called therefore the New Jerusalem spoken of *Rev.* 3. 12. & 21. 2. by whose Ministry is foretold to be the fall of the Cities of the Nations, *Rev.* 16. 19. that is from Antichrist to Christ. Which Minister, Ministery, and Means we have great cause to pray God to send; we not the world being like to see a day of true peace before his Ministry, it being reserved for him and his Ministry to turn the hearts of the fathers to the children, that is, to let us know how they did worship God, as yet hid from us: and turne the hearts of the children to the fathers, that is, perswade us to worship God as they did, which we are far off from to this very day; *Mal.* 4. 6. before which time, I am verily perswaded there will be be no place for any other Government ever to be erected or set up. Such mercy hath God for these last times, and so near is the Kingdome of God at hand, and as it were ready to be revealed, *Rev.* 12. 10. unto which the Lord stir up the Spirits of his Saints to enter, that the Kingdome of Heaven may suffer violence, and the violent take it by force, that it may be in us and with us for evermore. *Amen.*

Sect. I.

The Queries or things to be inquired into of the first Sect. Of the Church, whether 1 Cor. 12. 12. *be not meant of the invisible Church only.*

1 Whither the Churches of the primitive times were not Patterns for the Churches to be constituted by, to the end?

2. Whether our Churches be constituted according to theirs, consisting of visible Saints?

3. Whether any, (if any children be ordinarily to be admitted into the Church-Society,) then those that are the children of visible Saints joyned in a Church way be meant.

4. Whether by *Rev.* 18.4. be not required the same constituting of Churches now among us come out of *Babel*, as was required, 1 *Car.* 6.28. of those who forsook the pagan worship of the devil, or forsook *Babel* Ministry, *Acts* 2. 38,41. and whether any such way of constituting Churches hath been taken yet amongst us, to prove our Churches true by.

5. Whether untill it be so constituted, the Church lie not in its waste, desolate, cremitical condition, under the abomination of desolation, *Dan.* 9. 27.

6. Whether the Presbyterian way of Government and way of Worship, be the way God ordained to restore her to her primitive State, or do not rather make it desolate as before?

Sect. II.

1. Whether the lack of the Evangelist Ministry in the Church, be not one part of the Churches desolation, and cannot but remaine so without it?

2. Whether the Propositions fully containe the Gospel-Patterns for the ministry? Or whether the ministry, *Ephes.* 4. 11. be not only a Church-ministry, or whether there was not to be a ministry to be exercised to men without the Church, called χώρας who prepared for Church-society, *Matth.* 11. 11. and

13. compared and distinguished by the Apostle, 2 Tim. 1. 11. and practised by the Apostles teaching in Synagogues.

3. Whether the Order of the Gospel-ministry be yet discovered, or whether any thing by our now ministry be done in Gospel-Order, 1 Pet. 4. 10. one Minister by the Gospel, being to minister in his Ministry to another Minister, for the building up of the Saints by degrees therein?

1. Whether it be not Anti-Christian to alter any thing in the Governement, exercise of Ministry, or constitution of the Church now from what it was in the first setting up of the Gospel-Governement among the Jewes, or what Scripture Authority have we to prove it lawfull to alter in any thing the formes thereof?

Sect. III.

On the Proposition concerning the Pastor.

Quer. 1. Whether 1 Pet. 5. 2, 3, 4. *Acts* 6. 2, 3, 4. are not applyed to the whole Church-ministry, and whether it be not a destroying of the Church-Authority to appropriate it to one of them only against that *Mat.* 18. 18, 19?

2. Whether *Acts* 20. 26, 36. were not only of him spoken as Apostle or Prophet? the least he exercised, was the Evangelists ministry here if anywhere, 1 *Cor.* 1. 17, extraordinarily.

Propositions for reading Scripture publickly.

1. *Luk.* 4. 16. *Col.* 4. 16. prove the reading of the Scriptures; but whether the Scriptures are to be read in the Church as under *Moses* Ministry, I question.

2. Whether the Gospel-Teacher and his Ministry, cease not, and the Church, be not in desolation for the lack of it by this order of catechising as now used; The Catechist also destroyed and his Ministry?

Proposition. The Pastor is to dispence other divine mysteries.

1. Whether the Pastor be to dispense the mysteries there spoken of 1 *Cor.* 4. 12. of himselfe without the other ministry, it being declared in the name of all?

2. Whe-

2. Whether we ſhould not take care of Church-robbery, and as the Proverbe is, that we rob not *Peter* to pay *Paul*? *Paul* would have thoſe that wrought with him in the fellowſhip of the Goſpel, to be accounted of as ſtewards as well as himſelfe in their part of ſtewardſhip and miniſtry with him.

Propoſition. The Paſtor is to adminiſter the Sacraments.

1. Whether the Doctor being to teach the beginnings of Chriſt, and being the initiating Miniſtry, be not only to baptize; and baptiſme an Ordinance proper to his ſociety only?

2. Whether *Paul* 1 Cor. 1. 17. and *Peter* Acts 10. 48. did not leave this Ordinance ordinarily to thoſe who wrought with them, to do?

3. Whether the Sacrament of the Lords Supper were adminiſtred, but in the meeting of the whole Church. 1 *Cor.* 11. 20. when, whether the Evangeliſt or Paſtor ſhould conſecrate it, the Evangeliſt being preſent, is not queſtionable I thinke; yet in this act I ſuppoſe the Paſtor with the Doctor did help to adminiſter it to their ſeverall Societies.

Propoſition. That the Paſtor is to take care for the Poore.

1. Whether this being the proper office of the Deacon to do, ſet up of God in the Church for the exempting of the Miniſtry from worldly affairs, it be not contrary to that, *Acts* 6. 2, 4?

2. Whether Acts 11. 30. 1 Cor. 16. 1. 2. 3. 4. Gal 2. 9. 10. are not all concerning reliefe of the particular Eſtate of the Church at Jeruſalem on an extraordinary ground, Rom. 15. 27. for that the Gentiles were debters to the Jewes, 2 Cor. 8. 4? he took it not on him, but on much intreatie, ſo that it is cleare this was not part of his Miniſterial charge, for woe be to him then if he had not done it willingly.

3. Acts 4. 34. 35. proves nothing, becauſe done before the inſtitution of Deacons in the Church.

Propoſ. The Paſtor hath a ruling power over the flock as a Paſtor, 1 Tim. 5. 17. Acts 20. 17. 28. 1 Theſ. 5. 12. Heb. 13. 7. 17.

1. Whether Ruling power be in any of the Church Miniſters as

as divided, or conjunctively; that is, whether an act done in Church-government by one of the Church-Miniſtery, be a legal act? Or whether it be neceſſary, to make it lawfull there ſhould be the joint conſent of Evangeliſt, Paſtor and Teacher; and whether theſe Scriptures prove not the ſame?

2. Whether for any ſingle Miniſter to take the whole authority of the *Synedrie*, be not Antichriſtian, and that which is in Scripture called a *Lording it over Gods inheritance*?

3. Whether there be any other Presbyterie, Confeſſion or Elderſhip that is Evangelical and ordained of Chriſt to rule in the Church, then theſe only of Evangeliſt, Paſtor & Teacher, ordinarily?

Sect. IV.

Propoſ. concerning the Teacher.

Q. 1. Whether the Schoole-Doctor hath any thing to do with this in *Epheſ.* 4.11. Whether he be any other then of humane inſtitution, is not to be queſtioned, I think, and not fit to be ſet down in this caſe, unleſſe to exclude the church Teacher as the Evangeliſt.

Sect. V.

Propoſition of Church-Governours.

1. What theſe 2 *Chro.* 19. 8, 9, 10. have to do in the goſpel-government?

2. Whether the inſtitution of thoſe is expreſſed, *Rom.* 12.7, 8. 1 *Cor.* 12.28. Whether their duty be that the Lay-Elders are deſigned unto in the Presbytery?

3. Whether any Goſpel-Officer be without Goſpel-Inſtitution? If not, that being found, clears his office only, 1 *Cor.* 6. *ver.* 1. to 6. contains the Inſtitution of a Church-officer which is not now in uſe in the Church, and there is no inſtitution for any elſwhere.

Obiect. They are ceaſed.

Reſp. What warrant is there, that any Officer that is of Divine inſtitution ſet up of Chriſt in the church, ſhould ceaſe?

2. It is plainly to be made appear, that in a kind that office is as neceſſary now, and ever will be, as when it was firſt inſtituted.

3. Other helping-governours then theſe, I think never were inſtituted of Chriſt in the Church, but are only humane.

SECT.

Sect. VI.

Propositions of DEACONS.

Qu. 1. If there ought not to be seven in every compleat Church, according to the first institution; that is, two for each Church-ociety, and one for that without?

2. If it may be lawfull in a compleat constituted Church to have more or lesse governours then were at Ierusalem of any kind at our pleasure, without destroying the Gospel-forme?

1. Whether the first separation was not of the believers from unbelievers, *Act.* 19. 9. and then dividing believers from believers, according to the measure of their faith only, and not their multitude? *Heb.* 5. 12. compared with *cap.* 6. 1.

2. Whether any thing in our Congregations where this is not, is or can be done to edification at all?

3. Whether the Tyes *Col.* 2. 19. *Eph.* 4. 16. were morall tyes in which Saints had communion which is common to the world? or whether God in setting up the gospel government, had respect to the situation of mens houses, from the Scriptures named, *Heb.* 10. 24, 25. *James* 2. 1. 2.

Q. What a strange dispensation, and whence is it, that in a particular congregation should be all the Gospel church-duties done, and more also?

2. Whether in joyning Catechising with the other Gospel ordinances together, be not a making the world & Church one, the Ministry within one, and that without also?

3. In the single congregation, that is the Presbyterial church, must be one at least to labour in the word (say the Propositions).

1. Whence came this dispensation? Doth the Word allow of any such thing, but that all the Church-Ministry should be in every church?

2. By the same dispensation this one Ministry may doe all the church-Ministers work. It is good for us Ministers to take heed of Antichrist and his workings.

4. Whether the Church-officers that waite on their offices, are to meet at set times, or not rather to watch continually for the Churches well-ordering, they being to waite thereon, and to give themselves thereunto with all diligence?

Q. If

Q. If it be not a sad thing to set up a government in the church by *Synods & Classes*, with an—— *It is lawfull and agreeable*, without command or institution to shew for it from the Word.

If *Mat.* 18. and *Acts* 15. be not made a pin to hang that on which God never appointed it for, nor meant nothing lesse then it is cited for.

Q. If the Presbytery 1 *Tim.* 4. 14. Act. 15. 2, 4, 6. be meant of any more then the Evangelist, Pastor, Teacher, of a single church ministery, and how it can be proved.

2. If the particular congregations at *Jerusalem, Ephesus* &c. were other then the members divided in each church under this threefold Ministry, and the Ministry that prepared thereunto, and so had nothing to do with a National church, or church-government in Presbytery; the politique, prudential and carnal wayes thereof serve only to overthrow the Kingdom of Christ among us, and not set it up, it being contrary thereunto.

Q. Whether the citing the Priests and Levites in the *Pastors* &c. and the Elders under the Law in the &c. for *Lay-Elders*, be any way authoritative to prove the gospel-government? seeing Christ sayes *Mar.* 2, 21. *No man putteth an old peece to a new garment*. Mark, not a peece; how then many peeces? Let us away with them: the Gospel needs them not at all, they are beggerly rudiments, and not according to Jesus Christ, to whose mind we ought to be conformed in all things, that in all things he may be to us a Saviour.

Out of love to the truth, in all humility I provoke the Presbyteries of England, Scotland, *&c. to answer the Objections made against their practise laid down in the* Propositions, *in my* Queries *and* Letters, *and to propose the grounds of their dissent from the Forme of Government here set forth, & in those books of the* Smoak of the Temple, the Resurrection of the fallen Churches, & The going in and coming forth of the Church, *Treatises that do appertain thereto; that the truth may be known, and the way of God set up in the Land amongst us. Only I desire it may be done Christianly and in love, not carping at the imperfectnesse of the Copies.*

FINIS.